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HENRY J. HOWLAND, PRINTER.

From the Gospel Witness.

TRANSLATION OF PSALM 29.

A Song of David.

Ascribe to Jehovah, ye sons of the mighty, ascribe to Jehovah, glory and power.
Ascribe to Jehovah, the glory due his name, Prostrate (yourselves) before Jehovah, with the splendour of holiness.

The voice of Jehovah is on the waters.
The God of Glory thundereth.
Jehovah is on the mighty waters;
Loud is the voice of Jehovah.
Majestic is the voice of Jehovah,
The voice of Jehovah breaketh the cedars,
Jehovah breaketh the cedars of Lebanon!
He maketh them leap like a wild-bullock,
Lebanon and Sirion like a young buffalo:
The voice of Jehovah cleaveth the flaming lightning.

The voice of Jehovah shaketh the desert,
Jehovah shaketh the desert of Kadesh!
The voice of Jehovah paineth the hynde,
And strippeth the forests.
In his temple all utter his glory.
Jehovah abideth on the flood,
Yea, Jehovah abideth a king forever,
Jehovah will give strength to his people,
Jehovah will bless his people with peace.

ROBERT HALL.

"THE RIGHT OF PUBLIC DISCUSSION."

The name of Robert Hall is a ready passport to sentiment. We do not, however, desire that the reader adopt the following views merely, or at all, on the authority of a name. If the views are not well sustained, they ought not to be received. Still, we hold that so much regard is due to a name, made illustrious by knowledge and virtue, as to secure the candid and respectful reading of whatever has emanated from the mind to which the name owes its glory.

If the sentiments contained in Mr. Hall's "Apology for the Freedom of the Press," are sound, there is no impropriety in publishing them in this country, for they are of so general a character as to suit all countries and all times, although their utility will be somewhat enhanced by their special adaptability to the present state of our country.

Robert Hall was a Minister, and a Baptist. Our readers will not, therefore, be liable to think the article inappropriate to the Reflector.

The times require that the subject of the article be discussed by some one, and, probably, we have not yet in America any Baptist who unites the talents, the learning and the piety of Robert Hall.

No one can be expected, therefore, to do the subject greater justice. If any of our readers should dissent from his sentiments, they will be at liberty to use our columns in showing the grounds of their dissent. The article is not published by us, however, to elicit controversy, neither to gratify "the learned" only, but that it may go to all classes, and be carefully read by every man who takes interest enough in progress of truth and in the prosperity of his country, as well as of the church, to give his thoughts to these great subjects.

Solon, the celebrated legislator of Athens, we are told, enacted a law for the capital punishment of every citizen who should continue neuter when parties ran high in that republic. He considered, it should seem, the declining to take a decided part on great and critical occasions, an indication of such a culpable indifference to the interests of the commonwealth, as could be expiated only by death. While we blame the rigor of this law, we must confess the principle, on which it was founded, is just and solid. In a political contest, relating to particular men or measures, a well-wisher to his country may be permitted to remain silent; but when the great interests of a nation are at stake, it becomes every man to act with firmness and vigor. I consider the present as a season of this nature, and shall therefore make no apology for laying before the public, the reflections it has suggested.

The most capital advantage an enlightened people can enjoy is the liberty of discussing every subject which can fall within the compass of the human mind; while this remains, freedom will flourish; but should it be lost or impaired, its principles will neither be well understood nor long retained. To render the magistrate a judge of truth, and engage his authority in the suppression of opinions, shows an inattention to the nature and design of political society. When a nation forms a government, it is not without the power which they place in the hand of the magistrate; from whence it follows, his concern is only with those objects which power can operate upon. On this account, the administration of justice, the protection of property, and the defence of every member of the community from violence and outrage, all a naturally within the province of the civil

COVERDALE'S BIBLE.

This Bible was the first printed in the English language. It was in reality the result of the joint labors of William Tynedale, and Miles Coverdale. Tynedale translated the Pentateuch, Joshua, Judges, Ruth, Kings, Chronicles, Nehemiah, Ezra, and Jonah. The other books of Old Testament were translated by Coverdale. In the New Testament, the translation of Tynedale, which had been previously published, was adopted with a few amendments. All the Apocryphal books were translated by Coverdale. The first edition was in folio, and dedicated to King Edward VI. The preface Coverdale remarks that he set forth this "special translation," not in contempt of other men's translations, or by way of reproving them, but humbly and faithfully following his interpreters and this under correction. He declared that he had neither altered so much as one word for the maintenance of any manner of sect, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, (i. e. the Latin, German, &c.) having only before his eyes the manifest truth of the Scriptures. Among others he makes the following judicious remarks: "Because such different translations are apt to offend weak minds, there cometh more understanding and knowledge of the Scriptures by these sundry translations, than by all the glosses or the so-called mystical doctors." The last page of this Bible closes with these words: "Printed in the year of our Lord M. D. XXXV, and finished the fourth day of October." Another edition in large quarto was published in 1559, and another in smaller quarto at a subsequent period, the precise date of which, however, we are not able to ascertain. A copy of the Old Testament and Apocrypha of this edition now lies before us.

This in the black letter commonly termed "the Old English." Each leaf is numbered. There is no summary of the contents placed at the head of each chapter according to the modern practice. As a substitute, at the top of each page is printed a word or two referring to the subject on the page.

The chapters are not divided into verses, but for the sake of reference the letters of the alphabet are placed in the outer margin of each page, at distances varying from one to four inches. On each page a few marginal references are placed, not generally exceeding the number of eight to each margin. Each page like our common bibles, contains two columns. The length of a column is six inches and one half, and its breadth one inch and eight tenths. The length of the page is seven inches, and its breadth five inches and two tenths. The following is a faithful specimen of the 53d chapter of Isaiah, in the Roman type.

The 53d Chapter.

But who hath given credence unto the thing that we heard? Or to whom is the arm of the Lord known? For he did grow before the Lord like as a branch, and as a root in a dry ground. He hath neither beryl nor favour. When we shall look upon him, there shall be no faynes we shall have no luste unto him. He is despised and abhorred of men, he is such a man as is full of sorrow, and as hath good experience of infirmities. We have reckoned him so vile, that we hid our faces from him, yea he was despised, and therefore we regarded him not. Howbeit he only hath taken on him our infirmities, and borne our pynnes. Yet wee didde judge him as though he were plagued and cast downe of God, and punished: whereas he (notwithstanding) was wounded for our offences, and smitten for our wickedness. For the chastisement of our peace was laid upon him, and with his stripes we are healed. As for vs we have gone all astray (lik sheepe) every one hath turned his own way. But the Lord hath heaped together vpon him the iniquities of vs all. He suffered violence, and was evil intreated, and did not yet open his mouth. He shall be led as a shepe to be slayne, yet shall he be as still as a lamb before the shearer, his cause not heard, and without any judgment: Whose generation yet who may number? He was cut off from the ground of the living: for transgression did go vpon him, for the transgression of my people, whiche in dede had deserved that punishment. His grave was geuen him with the condemned, and with the rich man at his death. Where he did neuer violence, nor vnrighit; neither hath there bene any deceitfulness in his mouth. Yet hath it pleased the Lord thus, to brust him with plagues, and to smite him with infirmities, y when he had made his soule an offering for sinne, he might see long lasting seede. And this deuce of the Lord shall prosper in his hand. With treueth and labour of his soule, shall he obtayne fruite, and he shall be satisfied, by the knowledge of him whiche is my righteous seruant; he shall iustifie the multitude, for he shall beare away their synnes. Therefore will I giue him the multitude for his part; and he shall deuide the people with the strongest, because he giueh ouer his soule to death. And is reckoned among the transgressors, whiche neuertheless hath taken away the synnes of the multitude, and made intercession for the misdoers.—Gosp. Wit.

A PICTURE OF WAR.

War, so long the favorite amusement, and often the sole employment of men, has been for many years gradually growing unpopular. Peace societies are not alone of opinion, that "Too long a clasp of arms, amid her bowers, And pools of blood, the earth had stood aghast." Napoleon, were he to revisit now the glimpes of the moon, would find his occupation, and a good deal of his reputation, gone. He has struted his hour upon the stage, where he was once "accounted a very great actor." At the tragedies in which he performed, were got up in splendid style, "with music of cannon-booms, and the murder-shrieks of a world; his stage

lights were the fires of conflagration; his rhyme and recitative were the tramp of embattled hosts, and the sound of falling cities." Whole legions of men, in the gray sands of Egypt, bleached in the snows of Russia, or are garnered on the plains of Italy, who assisted, as nameless and faceless supernumeraries, in his renowned performances. Ah, reader! did you ever consider what was the net purport and upshot of war? Let that imaginary German, (whom once we confess it with shame-facedness, we condemned before we understood,) paint you the picture.

To my own knowledge, there dwell and toil, in the British village of Drumdrudge, usually some five hundred souls. From these, by certain "natural enemies" of the French, there are successively selected, during the French war, say thirty able-bodied men. Drumdrudge, at her own expense, has nursed and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another can hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and sweating they are selected; all dressed in red and shipped away, at the public charges, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now, to that same spot in the south of Spain, are thirty similar French artisans, from a French Drumdrudge, in like manner wending; till at length, after infinite effort the two parties come into actual juxtaposition; and thirty stand fronting thirty, each with a gun in his hand. Straightway the word "Fire!" is given; and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, (shells of men, out of which all the life and virtue has been blown,) which it must bury, and anew shed tears for. Had these men any quarrel? Busy as Satan is, not the smallest! They lived far enough apart; were the entire strangers; nay, in so wide a universe there was even, unconsciously, by commerce, some mutual helpfulness between them. How then? Simpletons, their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot.

Turn from this sketch to the falling-out "governor"—a Bonaparte, perchance, luxuriating in his warm bath in Italy, and there by a word, giving orders to force a distant march, wherein the foot are directed to be driven forward by the horse with such cruel violence that thousands perish by the way! Or look back upon the desolate track the army has traversed, and pause at the hospitals, where the numbers of the wounded render assistance impracticable; where nurses in surgery serve the apprenticeship of their art amidst hurry and interruption, and the agonizing cries of their suffering patients. All these, as well as the evicted dead, who, by a happier fate, were sent suddenly into eternity, are linked by ties of affection to hearts which as yet know not their own bitterness!—Knickerbocker.

From the Watchman.

NONE TOO POOR TO TAKE A NEWSPAPER.

The advantages of newspapers are allowed by almost every one to be manifold. And very numerous are they by whom newspapers are duly appreciated. But there are many, too many by far, who neither subscribe for, nor read them. If such persons could be brought to see the great importance of newspapers, in storing their minds with useful knowledge, and in enlarging their capacities, and conceptions, and could be brought to feel the sweet pleasure there is in having them left at their dwellings, and in perusing them, (allowing they are paid for,) they would, I have not the least doubt, become subscribers forthwith. There are four things which more particularly should induce every man to take a good newspaper, viz.: 1. The numerous pecuniary advantages (such as the state of the market, &c.) to be derived from them.—2. The information which they contain.—3. The pleasure which is conferred by perusing them.—4. The desire of patronizing and aiding an instrument which is productive of so much real good to the community at large.

No one can fail of observing, that that man, and that family, too, are the most intelligent who have the perusal of a well-edited newspaper. Take, also, that church-member who from week to week sees no religious periodical. How contracted are his views and opinions! How short-sighted and inactive he is. He knows but little of the progress of the gospel, except in the vicinity of his own residence. Go, too, into the farmer's cottage, where is always seen some favorite newspaper, and contrast his family with that of his neighbor, who from month to month, see no such paper,—and methinks a strong contrast will be noticed as to happy and intelligent countenances. This being the case, what man can be destitute, and have his family destitute of such an important, and at the same time, such a cheap article, as a newspaper? Every man, if he desire, can take a newspaper,—and pay for it. "Where there is a will there is a way." I have known men to indulge themselves and families in useless, perhaps injurious, luxuries, but yet thought themselves too poor to provide for them a newspaper. I have known men to stop their religious periodical, because, as they said, they "could not afford to pay for it."—at the same time they well knew that they expended enormous sums for "those things which profit not," and which might easily be dispensed with. Is not this "paying too dear for the whistle?" Dr. Franklin would have said so. I have heard men, who rightly appreciated the value of newspapers, say that they "would rather be deprived of one meal a day, than of their paper." Yet thousands of others who know not their inestimable value, never think of

being possessed of such an article. Men often plead poverty, when they are pressed to subscribe for a periodical, but according to Dr. Franklin, (and no one would question his judgment on such a subject) there can be no excuse for them. He says: "I positively never knew a man who was too poor to take a newspaper. Yet two out of three, even respectable people, read no papers but what they borrow. As I speak generally, I hope I offend none. If I do, the greater necessity to speak out. Every man is able conveniently to take a newspaper. How many who think themselves too poor to take a newspaper, pay four times as much daily for drink! Miserable man, thou art poor indeed!"

THE POWER OF THE LIVING VOICE. The press when despotism establishes itself, is struck dumb in twenty-four hours after! No, no, the only Palladium of Liberty is man—active, brave, thinking, speaking, unmuzzled man. The only security for liberty, attacked as it always is by power, is the warning voice of man. A people accustomed to discuss political questions, together, as brethren with a common interest, acting for the common good, cannot be made slaves. Every farmer in such an assembly is a William Tell. Every mountain rings with his warning. An Horatius Coclès, Roman-like, stands with his battle-axe on every bridge. Putnam springs from the hills, and Greenes dash down the sledge hammer, and Washingtons throw up the plough—and the cry of an instructed and intelligent people is loud for law and rational liberty. Ye, who in meek security, now fancy for us fifteen millions of Americans, an exemption from despotism—that common destiny of the hundreds of millions of men,—as ye turn over the roll of history, and find it blackened by republican sepulchres, once as bright as ours, ask, upon what ye found that exemption, unless it be upon a politically instructed, and a better educated people? Demosthenes addressed the Athenians, and is it stooping in you? Cicero faltered in the Forum, and are ye greater than he?

From the N. Y. Express.

CONTENTIBLE SERVILITY. Whittier, the editor of the Pennsylvania Freeman, says: Having occasion the other day, to call at one of the principal hotels in Philadelphia, his attention was attracted to a large and elegant advertising sheet, handsomely framed and colored, published by one of the Philadelphia printers and intended for gratuitous circulation in the South and West. It is headed southern and western business card and is embellished with a very well executed cut of Pennsylvania Hall in flames, and surrounded by the mob, with the following inscription: "Burning of Pennsylvania Hall, erected by the Abolition Society, North Sixth street, Philadelphia. Destroyed by the People on the night of May 17, 1838."

We once, at a time when abolition riots were of frequent occurrence in our northern cities, heard the late member of Congress from this district, whom Mr. Rives, on the floor of the U. S. Senate, complimented as "one of the profoundest thinkers of the age," make the following remark:—"these disturbances all grow out of an inflated spirit of trade, which in its intensity, will as soon barter in flesh and blood as any other commodity." We may not have given the language of the gentleman, but we believe his idea will readily be gathered from the quotation. We have since often thought of the remark in connexion with the abolition riots in our large towns, and, at this day, the slightest observation will serve to convince one of its truth. "Large cities are large sores" in the moral world; a soul-absorbing love of mammon too often pervades and corrupts their atmosphere. It has been left, however, for the Philadelphia merchants to proclaim unblushingly to the world that Mammon—"the least erected spirit that fell from heaven," is the god whom they worship, that to secure his gifts they are ready to sacrifice principle and humanity, law, order, and decency. Their "Southern Business Card" is well calculated to impress these facts, and a sense of northern meanness and cupidity upon the minds of southern men. Whittier well remarks that it is a little the meanest and most despicable "business transaction" that has come up for remark in these latter days—that it would disgrace the vilest vagabond pedlar of wooden nutmegs, who ever drove his notion cart across Mason's and Dixon's line—that it is occupying a niche of infamy which has hitherto been tenantless, and those implicated in it may congratulate themselves upon having reached a terra incognita of baseness.—Greenfield Gazette.

FANATICISM IN CHARLESTON. The Charleston Mercury of Sept. 20, contains a column of extracts from "An Address on St. Patrick's day, to the St. Patrick's Benevolent Society of South Carolina, by B. C. Carroll, Esq." from which we have taken a paragraph that contains the most comprehensive exhibition of the natural argument in favor of emancipation that we recollect to have seen. We hope it will not escape the attention of the profound logicians and political reasoners of South Carolina. In reasoning on the self-preservative power of free institutions, and the safety of admitting to the rights of citizenship those who have not been brought up as freemen, Mr. Carroll says,

"If the bondman who has been manacled and oppressed, cannot love the hand which unlooses his chains and leads him forth to the enjoyment of freedom; if he will turn upon his liberators, and still remain in thralldom, then there is no innate love of liberty in our nature, and the system which rests upon the assumption is all a splendid failure. Liberty is essentially a feeling—education may have much to do with it; but it can no more control it, than covering the sun under

a cloud will forever pleasure its illumination. It is not within man's nature to love oppression; and it is in the full operation of this truth that we may look with confidence to the continual preservation of our institutions."

Beautiful delineation of truth! The statesmen and orators of the South need only to apply to black men the principles on which they are accustomed to reason in regard to ALL MEN, and they will be most thorough abolitionists—both in theory and practice. —Emancipator.

ELECTIONEERING IN GEORGIA. The supporters of slavery at the North, profess to be greatly scandalized, because it is made a political question, and candidates for office are strictly questioned as to their views and principles on points connected with the subject. But these delicate republicans have never seen the least danger or impropriety in the same thing when done by slaveholders, as has long been the practice at the South. Questioning is a perfectly safe and legitimate weapon so long as it is employed exclusively on the side of slavery, but becomes pregnant with danger the moment its power is sought in behalf of liberty.

At the pending election in Georgia for members of the next Congress, the candidates have been fully questioned on these points. Nor do we know of one who has refused to answer, or who has ventured to answer adverse to the prevailing sentiment of the country. The merit of standing upon his dignity, or his reserved rights, or his well-known character, while declining to afford his fellow citizens, whose suffrages he sought, the means of judging as to his fitness to legislate acceptably in regard to the GREATEST QUESTION of national policy, would have been poor currency among the free voters of the South. And so it would be at the North, on any other question but that of Slavery. The following extracts from the answer of one of the candidates, D. C. Campbell, Esq., may be found instructive to the people of the North, as unfolding the true grounds of some political movements. Mr. C. says of Mr. Van Buren,

"In the two appointments he has made to his Cabinet, he has evinced his regard to our Southern interests and feelings. Mr. Poinsett is a Southerner by birth and in all his feelings. Mr. Paulding is endeared to us by his able defence of our institutions. His friends too have been our friends. In all the agitating discussions affecting our rights, our interests, our feelings, they have voted with and for the South." With regard to Mr. Clay, he says, "I will not believe he is even tainted with abolition as it is advocated by the fanatics of the South and West. But if we give credit to his own repeated declarations, we can come to no other conclusion than that he looks upon slavery as a moral evil, or in other words, he is a gradual emancipationist. The slaveholding States have long enough been injured by those within our own bounds who are apologists for our institution that is susceptible of defence upon the broad principles of right and justice. And when we elevate one of our own sons, we hope it will be one who will not be constrained to use power to relieve the country from what he considers to be a moral evil. —Emancipator.

From the Emancipator.

OBITUARY.

Once more we have to open our columns to record the removal of another distinguished philanthropist, who was willing to devote his reputation and influence to the cause of the down-trodden slave.

The Rev. GIBSON BLACKBURN, D. D., whose name has been for thirty years identified with almost every effort in the Valley of the Mississippi, for the advancement of missions, revivals, temperance, and liberal education, and whose ardent piety, simple dignity, and native eloquence, have endeared him to the friends of God and man all over the United States, was the chairman of the Illinois State Convention of anti-slavery men at Alton, in November last, and was chosen the first President of the State Anti-Slavery Society. He was brought to his rest, in the bosom of his family, at Carlinville, Illinois, on the 23d of August last, aged 66, having been 46 years a minister of the gospel. A letter from the Rev. Loring S. Williams, in the Cincinnati Journal, gives the following particulars of his sickness and death.

Early in last winter he fell on the frozen ground and so severely injured his hip joint, as to confine him to his couch nearly three months—suffering much of the time, excruciating pain. At the same time the cancerous affection on his face was making alarming progress—and during the spring and summer, he had scarcely a moment's respite from torturing pain in his face, head, and neck. None but an iron-like constitution could have held out so long. More recently, there was a partial mitigation of pain—but no gleam of hope remained that a cure could be effected. About 10 days ago, his disease seemed to affect him internally, both his lungs and his bowels. He could speak but very little, so as to be understood; but retained his reason for the most part quite to the last.

I had the happiness of visiting him often during his confinement, and as often have been newly affected with a view of his sufferings, and marvelled at the fortitude with which he bore up under them. He once remarked to me that he had probably possessed as much natural fortitude as is common to men; but he now accounted it as nothing; he could not conceive that it had any share of credit in contributing to his present support. "An Almighty arm alone sustains me." His mind was mostly tranquil and serene, and seemed to lose little or none of its vivacity, and gigantic strength, until the last. The last time he preached

in public was in this town, on the 17th of December. But he has often preached to individuals who have called upon him, and to his family circle; and long will such interviews be held in sacred remembrance.

The aged and afflicted widow is enabled to lean upon her Savior's breast in this time of trial. The religion of the gospel has indeed often dried her tears, and those of her now departed husband, when death has invaded their domestic circle. Of eleven children only three survive. Two died in infancy—viz. four sons and two daughters; had arrived to maturity. Two of these sons were in the ministry—one died just 3 years ago—the other, the late Rev. John Blackburn, of Ky.; only one month and twenty days before his father. When intelligence of his decease arrived, the aged father bowed in calm submission, saying, "I felt thought when John left me (only a short time previous), to return to Kentucky, that he would get to his heavenly home before me. But it is all well; I rejoice in the hope of meeting all my children there."

MOTHER.

The author of Peter Parley's Tales, has published a work on family education, from which the following extract is made:—

"The first thing—As the infant begins to discriminate between the objects around, it soon discovers one countenance that ever smiles upon it with peculiar benignity. When it wakes from its sleep, there is one watchful form ever bent over its cradle. If startled by some unhappy dream, a guardian angel seems ever ready to soothe its fears. If cold, that ministering spirit brings it warmth; if hungry, she feeds it; if in pain, she relieves it; if happy, she caresses it. In joy or sorrow, in weal or woe, she is the first object of its thoughts. Her presence is its heaven. The mother is the deity of infancy."

"Now, reflect a moment upon the impressive, the susceptible character of this little being, and consider the power of this mother, in shaping the fine clay that is entrusted to her hands. Consider with what authority, with what effect, one so loved, so revered, so adored, may speak."

"Let us go on to the period of youth. The mother holds the reins of the soul; the father wields the dominion of the intellect. I do not affirm that there is an exact or complete division of empire between the parents. Both exert a powerful influence over the mind and heart. I mean only to state generally, that the maternal power is exercised rather over the affections, and that of the father over the mind. It is a blended way; and, if exerted in union, it has the force of destiny. There may be cases in which children may seem to set parental authority at defiance; but these instances, if they actually occur, are rare, and may be regarded as exceptions, which are said to prove the rule. Remember the impressive character of youth, and consider its relation to the parent. Is not the one like the fused metal, and has not the other the power to impress upon it an image ineffaceable as the die upon steel. Nay, is it not matter of fact, attested by familiar conversation, that children come forth from the hands of their parents stamped with a character that seldom deserts them in after life? Are they not impressed with manners, tastes, habits, and opinions, which circumstances may modify, but never efface? If the countenance of the child often bears the semblance of the father or mother, do we not still more frequently discover in the offspring the moral impress of the parent?"

"Is it not true, then, that parents are the lawgivers of their children? Does not a mother's counsel, does not a father's example, cling to the memory, and haunt us through life? Do we not often find ourselves subject to habitual trains of thought? and if we seek to discover the origin of these, are we not insensibly led back, by some beaten and familiar track, to the paternal threshold? Do we not often discover some home-cherished grooves in our minds, into which the intellectual machinery seems to slide, as by a sort of necessity? Is it not, in short, a proverbial truth, that the controlling lessons of life are given beneath the paternal roof? I know, indeed, that wayward passions spring up in early life, and, urging us to set authority at defiance, seek to obtain the mastery of the heart. But, though struggling for liberty and license, the child is shaped and moulded by the parent. The stream that bursts from the fountain, and seems to rush forward headlong and self-willed, still turns hither and thither, according to the shape of its mother earth over which it flows. If an obstacle is thrown across its path, it gathers strength, breaks away the barrier, and again bounds forward. It turns, and winds, and proceeds on its course, till it reaches its destiny in the sea. But in all this, it has shaped its course, and followed out its career, from bubbling infancy at the fountain, to its termination in the great reservoir of waters, according to the channel which its parent earth has provided. Such is the influence of a parent over his child. It has within itself a will, and at its bidding it goes forward; but the parent marks out its track. He may not stop its progress, but he may guide its course. He may not throw a dam across its path, and say to it, 'Hitherto mayest thou go, and no farther; but he may turn it through safe, and gentle, and useful courses, or he may leave it to plunge over wild cataracts, or lose itself in some sandy desert, or collect its strength into a torrent, but to spread ruin and desolation along its borders.'"

REVIVAL IN EAST RUTLAND, VT.

The revival commenced visibly in January last, and continued with great power for about two months, when it began gradually to subside. Previous to the manifest presence of the Holy Spirit, the Church had prayed much for such a blessing, and the way had otherwise been prepared by the striking death of four young persons, at short intervals, one of whom was lost in the Home. This series of afflictions made a salutary impression on the young, and quickened the Church to a sense of immediate duty. An appointment for prayer was made for the evening of January 16th, the meeting to continue every evening of the week, if there appeared to be sufficient encouragement. In connection with this a committee of the Church visited the whole parish, and urged those who were in the habit of neglecting religious

worship, to attend the meetings of some denomination, making their own choice, and commencing this duty immediately. The hour of prayer came, and with it all trembling and unbelief respecting the result vanished away. The house was crowded, and the same still small voice which had gathered the assembly, spoke through the words of truth, with demonstration and power. An expression of wonder was visible on every countenance. Some were present who had not been seen for years in any place of religious worship. Christians were surprised, overawed, melted, and reproved, to find the Lord in the midst of them, and verily they knew it not. This, and all the successive meetings, were characterized by stillness, fixed attention, and great solemnity. All things were done decently, and in order, and nothing interrupted the fervent prayer, or the word of exhortation but the embarrassing silence of the audience. The awful presence of God caused Christians to pray and rejoice with trembling—restrained opposers—and filled the awakened with that deep distress for sin, which proceeds from clear views of truth, of neglected duty, and of the ill-desert and peril of a wicked life. Christians multiplied daily, and the regenerated were unusually afraid of deception. Few seemed disposed hastily to admit the evidence of Christian character, in their own case, but rather needed encouragement to believe that God had granted them forgiveness and salvation. And it was found necessary, in regard to many, even after sufficient time to prove themselves to urge, in some degree, the duty and privilege of professing their faith.

As the fruits of this precious season, seventy-one have been admitted to the Church, and a few others we trust, have passed from death unto life, who have not yet publicly signified their fellowship with the saints. Of those who have united with the Church, seven are heads of families, and two of this number were so far advanced in life, and had so long neglected public worship, that their conversion lay beyond the measure of our faith, and was unlooked for, especially as they had passed through protracted meetings and former revivals. Their conversion at this late hour, and against such obstacles, is the Lord's doing, and marvellous in our eyes. The subjects of this revival are chiefly the young, and especially members of the Sabbath School. Several at the age of fourteen have made a profession, and one is but eleven.

THE MOURNER.

Or the Afflicted Relieved. By Benjamin Grosvenor, D. D. from the seventh Edinburgh edition. 18 mo. pp. 108. Gould and Newman, corner of Nassau and Fulton St. N. York. 1838.

We are glad that a reprint of this valuable little work has been made on fine paper and with a beautiful type. Those who know the skill and tenderness with which the author enters into the feelings of the bereaved, and the judgment with which he leads the afflicted to that Saviour who was himself a man of sorrows and acquainted with grief, will need no recommendation to enhance the merit of this work. Those who have never read it will find themselves well rewarded by a careful perusal. We are sorry to observe in the preface which is signed O. A. T., an instance of that narrow bigotry which marks the man of little mind. Having occasion to tell us that the author was once a Baptist minister, he substitutes the word *Anabaptist* for that one by which our denomination is known to the world. If the writer of the preface is a preacher (as we presume he is) we would inquire how he would be pleased if described as 'the Rev. O. A. T. a *Sprinkling* minister'?

Gospel Witness.

PAIDOBAPTISM.

In perusing a sermon preached at a Quarterly Meeting of the New York Protestant Episcopal Sunday School Society by the Rev. Benjamin I. Dwight, A. M. Rector of All Saints church, New York. "We find the following frank exposure of the views of the preacher, (and we presume of his church) in reference to paidobaptism.

"You cannot have failed to observe, my brethren, that our church has closely followed the sentiment of the inspired penman in all her arrangements in reference to the young. She would have them, immediately upon coming into the world, dedicated to God at the holy font; signed with the sign of the cross—the cross of that Saviour, upon whom alone man can rest in safety his hope of happiness—made partakers of all the rich blessings of the sacrament of baptism—made members of Christ, children of God, and inheritors of the kingdom of heaven."

The 'penman' referred to by the preacher is the Psalmist, who furnished the text for the sermon, which text is in these words,—"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. 119: 9.

Now, as we are somewhat at a loss to ascertain how a 'young man' can be a child on his first coming into the world—so to determine how this young man's taking heed to the word of God, signifies the bringing of such a child to the 'holy font,' signing it with the sign of the cross, making it a member of Christ and an inheritor of the kingdom of heaven, we should be highly gratified, if any one will furnish us with some scriptural information on this subject. If the Book of God teaches either that a ceremony performed at the font or at any other place, will render either a child or an adult a member of Christ and an inheritor of the kingdom of heaven, some one who has ascertained that fact is certainly bound to quote the passage or passages for the benefit of the world. The sermon will be found in the (Episcopal) Sunday School Visiter for Sept. 1838. Vol. 4, No. 9, published at No. 25 Ann street, New York.—Gospel Wit.

FAMINE IN INDIA.

The upper provinces of the Bengal presidency were (when the last despatches reached England,) the scenes of the most frightful misery and mortality.—Owing to the extreme poverty of the natives, occasioned by the impolitic and ruinous system pursued by the government of India, towards the occupiers and cultivators of the soil, tens of thousands have been reduced to utter starvation. On the fourteenth of April last, 78,000 pining

wretches, men, women and children, were fed by bounty at Agra; and between the 1st and fifteenth of March, 71,000 infirm and sightless creatures were relieved in a similar manner. So great have been the ravages of death, that the air for miles is tainted with the effluvia from the putrifying carcasses of men and cattle, and the rivers of the Jemna and Ganges choked up and poisoned by the dead bodies thrown into their channels. The water and fish of these rivers are rejected as unfit for use, and men are kept constantly employed in pushing the accumulated bodies down the torrents. From the July number of the Oriental Herald, we learn that starvation, disease and death are doing their work at Gawnpore, Muttra, Gwalior and Delhi, while the wealthier natives look on with listlessness and unconcern. Though a famine fund has been established by the European public of India, it is found impossible to meet the necessities of the destitute and dying multitudes.

ORDINATION AT CHICKOPEE FALLS, MASS.

On Wednesday, the 16th ult. Mr. Robert F. Ellis was ordained pastor of the Baptist Church in this village.

Sermon, by Dr. Chaplin. The day was unusually fine, and at the appointed hour the house was filled to overflowing. Never before, in this youthful and thriving village, had there been witnessed the solemn consecration of an individual to the work of the ministry; hence the charm of novelty was added to the ordinary interest of such occasions.

The sermon by Dr. Chaplin, founded on 1 Cor. 6: 26, was worthy of his age, learning and piety. It was an able exposition of the obstacles which oppose the entering on the work of the ministry, and the nature of the necessity which is laid on the true minister of Christ. I shall not attempt an analysis of this profound and rich discourse.

Chickopee Falls is one of those fairy villages which have been called into existence by the spirit of New England enterprise, in the manufacturing establishments. It already contains more than 2000 inhabitants, and the tide of population will probably continue to flow for years to come.

The moral aspect of the village is quite as favorable as in ordinary communities. The three houses of worship are well filled—revivals are often enjoyed, and the cause of temperance has many staunch advocates. The Baptist church, from a handful, now numbers 117 members; they support the gospel among themselves, and contribute liberally for the benevolent enterprises of the day.—Zion's Advocate.

LORD'S DAY.

Acts 20: 7. "And on the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Observe that Paul, as a man resting according to the commandment, would not travel on this day, (an example to believers indeed, and especially to ministers.) Observe further, that the language implies a stated religious observance of the day by the disciples. 1 Cor. 16: 2. The Corinthians were charged to put something into the treasury. Why on the first day, but because they religiously observed it according to the commandment? On the first day the churches of Galatia were ordered to do the same, and doubtless for the same reason. Gospel Witness.

YORK (Me.) BAPT. ASSOCIATION.

We acknowledge the receipt of the Minutes of this Association for 1838. The session was held August 21, 22 and 23.

The following resolutions do the Association honor.

ON TEMPERANCE.

Whereas the temperance reformation has an important bearing on our civil and religious interests, both in our social and national relations, believing that the time has come for the friends of Christ to set an example worthy of imitation, Therefore

Resolved, That the only consistent ground on which professing Christians can stand is that of total abstinence from all intoxicating drinks.

ON SLAVERY.

1. Resolved, That it is the opinion of this body, that while a species of bond service existed among the Jews, slavery, in the modern acceptance of the term, was entirely unknown among them. Therefore, all arguments or precedents, drawn from that source in favor of the oppressions of our own country, are as unsound as they are far fetched.

2. Resolved, That the frequent attempts made at the present day to make the Bible the great Magna Charta of oppression, by asserting that its history, its principles, or spirit, justifies slavery, should be condemned by every friend of the Bible as a wanton and dangerous attack upon that Holy Volume.

ON WAR.

Resolved, 1st. That all war, in practice and spirit, is opposed to the spirit of the Gospel.

Resolved, 2d. That, therefore, it is the duty of all Christians conscientiously to abstain from war, and to use their influence to do away this wicked system.

Resolved, 3d. Also, that duelling is a species of war, and ought to be reprobated by every Christian.

"GO-BETWEENITY."

"While we are allowed to speak for the Pittsburgh Conference, we will take it upon us to say that it will neither favor slavery on the one hand, nor the ultraism of abolition on the other. We cannot approve of slavery—taking a part in abolition measures is incompatible with our duties as Methodist preachers."

The last "Pittsburgh Conference Journal" deserves the credit of the above. It is as genuine a specimen of the "go-betweenity" principle as we have ever seen. We have heard of a man who prayed one day to the Lord and the next day to the devil, and on being questioned as to the reason of his singular conduct, he replied with great simplicity, that not knowing into whose hands he might ultimately fall, he wanted to make friends on both sides. The paragraph at the head of this article indicates as great a knowledge in moral questions, as this doctrinal man exhibited in spiritual things.—Christian Witness.

ERRATA.

Owing to very special interruptions, a part of the third page of No. 14, was not corrected in type, although it was revised. Several important errors were, therefore, left upon that page, and we particularly regret that the beauty and even good sense of a valuable communication, No. 1, from "ANONIMUS," were essentially marred. We reprint it to-day that the reader may have it as it came from the pen of its esteemed author, in connection with No. 2. Some merely typographical errors are to be looked for in every Newspaper, and even book; but, particularly for the literary benefit of the young, they ought not to appear.

For the Christian Reflector.

SEARCH THE SCRIPTURES.—No. 1.

"Read and reverse the sacred page; a page, Which not the whole creation could produce; Which not the configuration shall destroy; In nature's rains not one letter lost."

The greatest enemies of the Bible have generally been but indifferently acquainted with its character. Infidels, who have done what wit, and genius, and learning could do to undermine its principles, and destroy its reputation, have had the honesty to confess that they had never given it an impartial investigation. With all their profound objections to its doctrines, with all their repugnance to its precepts, with all their hatred of its influence, with all their contempt of its friends, they have never been able to furnish a substitute. While they have totted incessantly to place a false extinguisher upon this bright lamp of heaven, what adequate light would they leave in its room? What radiance have they shed upon the tomb? What hopes of immortality have they inspired? When have they afforded relief to the heavy-laden sinner? Where are their recipes for the sorrow-stricken heart?—their antidote for grief?—their antidote for alarm and guilt? By their own abundant shewing, they have dried up the streams of comfort, which inspiration supplies, without having directed suffering humanity to any other fountain. Yet, they have not been able to revive their own withered joys, nor reanimate their own fainting hopes. In the pride of their sceptical career, it was easy to scoff at religion, to sneer at such as believingly submitted to its requirements, and quiescently relied on its prospects; exulting, meanwhile, that they were happily free from the trammels of so grovelling a superstition. While in chase of literary fame, and surrounded with popular applause, while soaring aloft in ambition's balloon, witnessing the shouts and admiring gaze of the multitude below, they could hold the concerns of eternity in abeyance; and the lip of scorn might curl at the bare mention of Christianity. But the balloon must descend.

The infidel must die. What, then, is his expectation? The gifted HOMERUS, having devoted his fine talents to the cause of scepticism,—having puffed out the candle of revealed truth, says, in the near prospect of death, "I am going to take a leap in the dark." VOLTAIRE, the brilliant, the talented, the erudite, after he had used up his splendid intellect in artful toils to eradicate the Christian religion, when trembling on the extreme verge of a perverted life, exclaimed in agony, "I am abandoned by God and man—I shall go to hell," and soon expired. GIBSON, who shone with lustre in the constellation of learned infidels, who made many a violent and deadly thrust at the Holy Scriptures, aiming to sap their foundation, and entirely prostrate the hopes of all such as rely on their merciful provisions and promises, was yet, in the wane of life, compelled by the sober convictions of conscience, to acknowledge that, "when he considered all worldly things, they were all fleeting; when he looked back, they had been fleeting; and when he looked forward, all was dark and doubtful."

Such is boasted infidelity. Such its noble daring in the hour of conflict with death. Such its power to sustain the cowering spirits of its votaries, as the still waves of Jordan advance to meet them. Such are its concessions in favor of christianity, which have escaped the lips of its boldest champions, the literary worthies, who have led in its councils, and fought its battles. Thus cheerless, in prospect of the retributions of eternity, is every thing that discards the Lively Oracles;—that sets at naught the counsels of the Most High. Infatuated men! Woful perversion of genius! How pitiful, that individuals, the most liberally endowed, should thus abuse their gifts. Alas! they extinguish the light of heaven, and surround themselves with a zone of darkness, which no finite wisdom can penetrate. They seal the lips of inspiration, close every avenue of the soul against the light of truth, and then, with startling temerity, throw themselves into the arms of fate, rashly adventuring upon the dark illimitable unknown, that stretches beyond the grave, without a solitary star to mark the dubious way.

On the contrary, those who confidently repose on the promise, and promise of God, as revealed in the Scriptures, feel an evidence in their hearts of the truth of Christianity, of such consoling and sustaining power, that they can quiescently endure the conflicts of the present life, and, in the end, cheerfully resign themselves into the hands of Him who died for them and rose again; fully assured, that, because he lives, they shall live also. Yes, in that final hour, which tries men's souls, 'which tries every man's work of what sort it is,' when proud, infidel philosophy quails and deserts its advocates, then it is that Christian principle inspires its friends with the greatest confidence, suffusing the soul with ineffable tranquility and hope. Let death assume what form of terror it may, the Christian, who humbly believes in the cross of Christ, fearlessly may enter the arena with his last foe, triumphantly exclaiming, "when I fall, I shall arise; the Holy One of Israel is my Redeemer."

For the Christian Reflector.

SEARCH THE SCRIPTURES.—No. 2.

Search the scriptures—these Jehovah Speaks in mercy to our race; Merciful, ere thy day is over; Seek the kindly preceptor's grace— Search the scriptures, There is mercy for our race.

The bible is an inspired volume. All scripture is given by inspiration of God. Holy men of old spake and wrote as they were moved by the Holy Ghost. This fact invests the scriptures with an importance, and au-

thority, which belong to no other writings.—It is admitted that some unchristian nations have in their possession certain books for which they claim the high dignity of inspiration. The Hindoos, and Burmese, have their Shasters. The Jews even have their Talmuds, which they hold in equal estimation as the writings of the prophets; but which contain only a vast collection of traditions, fables, and legendary tales, the accumulation of ages, and a monumental proof of the frivolity, and credulity of their Rabbies.

But all these productions discover ample evidence of their low origin. They carry with them their own refutation. Like the eagle they are slain with an arrow winged with a feather from her own plumes. While the Bible bears on its own bosom luminous proof of its divinity, while inspiration blazes on every page, while many conclusive arguments have been adduced in support of its authenticity, arguments, which the entire host of infidels, with all their array of wit, and learning, have never been able to invalidate;—the boasted scriptures of the heathen require only to be known, in order to be silenced, as the artful dogmas of an idolatrous priesthood, or the wily policy of despotic princes. The former pours upon the world a flood of light; the latter envelopes it in the grossest darkness. The one elevates the human race; ennobles the mind, purifies the heart, and trains the soul for a blessed eternity. The other only degrades, and pollutes the species. Its rituals are debasing; its morals, even, are corrupting. Its precepts "more honored in the breach than in the observance." The Bible has in all ages been the fast friend of literature, science, and the arts,—fostering whatever tends to the development of the intellect, the cultivation of the morals, or the improvement of society.—False theories of religion have only imbedded the human mind deep in the frost of apathy, and ignorance, utterly congealing all ambition for the advances made in countries where christianity prevails. The formidable growth to which ignorance, and vice attained during the era of darkness, was in great part, if not solely, owing to the suppression of the word of God. The oracle of heaven, in those laden ages, was struck dumb; it was not suffered to utter its elevating principles, its purifying morals, or to exert its renovating influence.

The revival of learning and the spread of a purer religion, were simultaneous with the unveiling of the sacred scriptures. Such has ever been the happy tendency of their unrestricted circulation. In this fact we not only have fair testimony to the paramount excellence of the Bible, as a religious code, compared with other writings claiming the same character, it also affords no slender proof of the divine original of the former.—There is no property in the fallen nature of man that would induce him to furnish such a volume for his species, provided the doing it did not transcend his intellectual, and moral powers. The work, however, infinitely surpasses his unassisted capabilities, whether we regard it in the sublimity of its matter, the peculiar nature of its essential doctrines, the pure and lofty style of its morality, its regenerating and modifying operations upon the human character, its special adaptiveness to our condition as sinners, or the exalted hopes it inspires.

Let then the question of its inspiration be settled; let the sentiment be firmly fixed in the mind that the scriptures are the word of God; that the Supreme Authority of the Universe has thus communicated to man his sovereign will; and we have the highest possible motive to search the scriptures. Our attention should be arrested; the thoughts intensely fixed upon the instructive page.—Nothing can so deeply concern us as to ascertain the pleasure of the heavenly Majesty, and calmly acquiesce in it. To treat his word with neglect, indifference, or irreverence, is fearful presumption;—is daring guilt; for which the adventurous individual must render an account. Reader, will it not be a fearful thing for thee to fall into the hands of the living God?

ABDIEL.

For the Christian Reflector.

SOURCES OF CHRISTIAN JOY.

One of the petitions of the penitent psalmist is, that God would restore unto him the joy of his salvation. Such should be the prayer of every desponding believer. True religion imparts to its possessor, generally in proportion to the measure of his piety, a serene, pure, and substantial joy, which is a foretaste of heaven. It is not earthly, sensual, impure, and fleeting, like "the pleasures of sin." It is properly termed "the joy of the Lord,"—"the fruit of the Spirit." Compared to this, the joys of this world deserve not the name. Let us contemplate some of the sources of christian joy.

1. The christian finds an unfeigned source of joy "in Christ Jesus." The Savior comprises in his character, all created and uncreated excellence. As the Son of God, he is the brightness of the Father's glory and the express image of his person. As the Son of man, he is possessed of every virtue which can adorn or bless human nature, and absolutely without sin. As a Mediator, he is full of grace and truth to save all who come to God by him. His mission to this world is fraught with love, condescension, kindness, patient endurance of evil, and voluntary submission to sufferings and death in the most revolting form, without a parallel in the history of the Universe. To seek the lost, to "save the people from their sins;" to deliver us "from the wrath to come;" to transform the kingdoms of this into the kingdoms of our Lord and of his Christ; to establish peace and righteousness on earth; to gather into heaven a multitude which is innumerable; to behold his glory and participate his joy; in a word, to destroy the works of the devil, and put his enemies under his feet, were the great and glorious purposes for which he came into the world. Worthy is the LAMB. The result will be everlasting joy to all the inhabitants of heaven. He is even now a source of joy unspeakable and full of glory to the believing soul.

2. The christian may rejoice in the salvation which he has experienced in having been born again. The change in his views, disposition, state, and prospects, is great and glorious. He has come out of darkness

into light, "merciful light." His heart is transformed from enmity to love, from sin to holiness. From a degraded and miserable slave of sin and Satan, he has become a willing servant of Jesus Christ, and a happy child of God. He has the spirit of adoption by which he comes to God as a Father, delights in his worship, and cheerfully obeys his commands. Instead of a fearful looking for of judgement, he has the hope of eternal life, the free "gift of God through Jesus Christ." The consciousness of being thus made holy and happy, and the remembrance of his unconverted state contrasted with his present happiness, gives peculiar strength to this source of joy. Surely if we have been the subjects of this change, we ought to rejoice, for there is joy in heaven over every such penitent.

3. Every christian may rejoice in God, in his friend, his Father, and his everlasting portion. Having become reconciled to God through Jesus Christ, he has ceased to oppose Him, and God has ceased to be angry with him. Thus a state of mutual friendship between the best and most glorious of all beings, and the penitent soul has commenced, never to be lost. God, as the governor of the universe, is not only his almighty friend, but is his heavenly Father, and treats him as his dear child, the object of his everlasting love. Hence the believer may come to God through the mediator, and say, "thou art my God, early will I seek thee." "Thou Lord is my portion," saith my soul, therefore will I trust in Him. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with garments of salvation, He hath covered me with the robe of righteousness."

4. Another source of great happiness is to be found in the government of God. The most exalted and glorious views of Jehovah's works are given us in the volume of inspiration. The great Creator is here seen to be the watchful guardian, the all-wise governor of the works of his own hand. Neither fate nor chance has any place in God's world. They are words without meaning in relation to the agency of Heaven. He suffers the wicked to go no farther in their wickedness, than he can overrule for the good of his people, and for the glory of his great name. "Even the wrath of men shall praise thee, and the remainder of wrath, wilt thou restrain." We are short-sighted creatures of yesterday and know but a little of God's ways, but to Him all beings and events are present, and he presides over them with infinite ease; and "judgment and justice are the habitation of his throne," while mercy is beautifully represented as always going before his face! Hence we are taught to trust in God at all times, and to pour out our hearts before him who heareth prayer. Nay, we are directed to cast all our cares upon him who careth for us. How happy are creatures to be under the government of such a glorious God. The government of Heaven assumes a still more interesting aspect when contemplated through the Mediator.

"God, in the person of his Son, Hath all his mightiest works outdone."

The perfections of God are here peculiarly seen to be glorious, and are brought down, if I may so speak, to the condition of low men, inviting us to repent and turn to God, and become the happy disciples of his own dear Son. Here, *Eternal Love* is represented as on the throne of God, ruling "over all." Creation prepares materials, and Providence, ever at work, is moulding them for the everlasting praises of Redemption. The Christian, therefore, feels a special interest in the works of God, as all tending to the glory of redeeming love, while he is encouraged to hope for victory over all evil, through Him who died for him. To him the exaltation and reign of his Savior at the right hand of God, is unspeakably delightful, a most suitable reward for his humiliation and sufferings and love to men; and as a station which claims for Him the homage which is due from the universe over which he reigns.

5. This leads us to contemplate the Christian's hope as a source of joy. It has been objected that Christians are subject to so many and various afflictions that they cannot be considered happy in the present time. But it is answered that their consolation abounds in proportion to their afflictions. "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." In this most interesting text, christians are declared to possess that love which is a source of the purest present enjoyment, and at the same time, a certain pledge that their hope is a "good hope through grace," and will not disappoint them in the issue. We see, too, the usefulness of afflictions to promote "growth in grace." This same apostle has taught us to consider not only afflictions but all other things as now working for good to them that love God. What fruits mind can fathom the depth of that wisdom by which even the curse itself is turned into a blessing; so that those events we most dread, shall prove to be the greatest favor. Let us cease to offend God by our murmurings and rejoice in all our tribulations. This is our happy lot; and it will enable us to glorify God, while we are passing through the furnace of affliction to purify us from sin, and to prepare us for heaven. They "work out for us a far more exceeding and eternal weight of glory." But we rejoice especially "in hope of the glory of God." By hope we grasp eternity, and take hold of it within the veil of immortality. We anticipate the state of perfection, and the period when we shall be perfect in love, "as we are seen, and know as we are known." If the streams of salvation here are so refreshing, what ineffable delights will be enjoyed when we come to God's right hand, where there is fullness of joy and pleasures forevermore!

The christian is not absorbed in self. He is pledged to the cause of benevolence. He regards himself as one among many workers together for God, and he finds his own personal happiness included in the great system of good which God has engaged to accomplish by his own power and for his own glory, but by the voluntary instrumentality of his people. Of course, he may rejoice in the prospect that truth, righteousness, and peace, and universal holiness, will yet gain

the victory, and be established on the earth, and the opposite evils be banished. Thus he may exult in the sure hope, though he shall not live in this world to see the fulfillment, for the Lord will accomplish all the glorious things he has spoken in favor of Zion, in his time. Let us then labor in the cause of Moral Reform, &c., as parts of the great cause of God, assured, that we shall be successful, and that our labor will not be in vain in the Lord. A song of victory has been composed by the captain of our salvation. He has given it to the heavenly choir, but he has recorded it in his word, as he has the other revelations of futurity, that we may anticipate with joy the glorious day of triumph, and be prepared to sing in concert with all holy beings, the sublime anthem. Rev. 19, 1-9.

Did we attempt to specify more than a few of the principal sources of joy to the Christian, we should go beyond our present limits, but let it be remembered that all events should be so viewed as to excite joy in every friend of God. The future is fraught with bright prospects to the faithful. And every day and hour is hastening the time of unmingled and everlasting joys.

We ought not to overlook the fact that we are wholly indebted to the Bible, for a knowledge of these wells of salvation, from which with joy we now draw the water of life. Let me add, that a disposition to believe and obey the whole will of God with prayer for the Holy Spirit, is a necessary qualification to excite in us these holy joys. May the Lord fill both the writer and every reader "with all joy and peace in believing, that we may abound in hope through the power of the Holy Spirit," to the praise of God. E.

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."
WORCESTER, OCTOBER 12, 1838.

SABBATH SCHOOL CONVENTION AT WESTBORO'.

The Sabbath School Teachers' Convention of the Worcester Baptist Association, held its third anniversary with the Baptist Church in Westborough, on Tuesday, the 9th inst. Upwards of eighty delegates were present, representing 14 Sabbath Schools, besides a larger delegation of female Sabbath School teachers. The following gentlemen were elected officers for the ensuing year.

ISAAC DAVIS, President.
JOSHUA T. EVERETT, DANIEL GODDARD, JOHN McCLELLAN, WILLIAM CHEEVER, JONAS WARREN, Vice Presidents.
SILAS BAILEY, Corresponding Secretary.
HENRY J. HOWLAND, Rec. Secretary.
JOSEPH WHITE, Treasurer.
SAMUEL DAMON, Auditor.
CHARLES CHASE, PERLEY HOWARD, JOEL MERRIAM, JOHN PARKER, JR., MARTIN JACOBS, Additional Members.

The annual report of the Board was presented by Br. S. Bailey, the Corresponding Secretary. After presenting the interesting, and in general, encouraging, statistics of the several schools, the report gave a valuable Essay on the importance of religious instruction of children by their parents, instead of giving up, as is too much the case, their religious instruction to the Sabbath School Teacher. The report is to be published, and we may hereafter notice it further.

In the afternoon the Convention was addressed by Br. A. Samson, Wm. H. Dalrymple, S. J. Artell, A. Smith Lyon, M. G. Clark, S. Bailey, J. Jennings, A. Lovell, A. W. Stockwell, J. T. Massey, Adiel Harvey, and L. Tracy; and the following among other Resolutions adopted.

As we are not furnished with the speeches by which these resolutions were sustained, we take the liberty of appending a few remarks of our own.

Resolved, That in the view of this Convention, it is the indispensable duty of gospel ministers to take a deep and lively interest in the Sabbath School enterprise.

On reading this resolution we felt some degree of surprise that, after so many years of trial by which the utility of Sabbath Schools has been tested, it should be thought at all necessary to excite "ministers to take a deep and lively interest" in them; for we supposed they felt more than any other men; and we are still of the opinion that they do. They may, however, need to be quickened anew and to be cautioned, lest they leave too much to be done by the superintendent and teachers. A pastor is, ex-officio, the superintendent; and, when an assistant takes special charge of the school, he ought not to retire from his official duties, but should keep up a constant supervision over the entire management of it, and by frequent visits to the school for the purpose of addressing it, and by attending the meetings of the teachers, and by conversing with the parents and the children, at their own houses, exert his influence to deepen the impressions divine truth is making on the members, to put and keep the school in the best possible condition, and to induce the parents to co-operate directly and efficiently with the teachers in the holy work.

Ministers, by reason of their many engagements, are liable to be diverted somewhat from these duties.

Resolved, That we consider it the imperative duty of every Christian professor, to give his decided support to the cause of Sabbath Schools, both by precept and example.

On this resolution we may briefly remark that it is obvious too great apathy still exists

among certain portions of the church, as is evinced by their absence from the schools, and by the lamentable fact that the libraries are generally far too small. The money expended in the purchase of Sabbath School books is a very trifling, and yet in no way can parents expend money to greater advantage than in the purchase of such books, whether they regard the religious and moral good of their beloved offspring, or only their literary education. The Sabbath School Libraries throughout New England ought to be immediately doubled, tripled, or quadrupled, according to their present condition.

Resolved, That the numerous deaths which have occurred among the members of our Sabbath Schools, during the past year, call loudly upon us to be faithful while the day lasts, in warning and preparing those who remain for death and the judgment.

Resolved, That the object and end of Sabbath School instruction should be to make men of perfect stature in Christ Jesus.

Resolved, That in the opinion of this Convention, correct religious impressions and opinions should be diligently instilled into the minds of the young, as a direct means for perpetuating our churches.

Resolved, That this Convention, in acknowledgment of dependence on the divine blessing upon our efforts, deem it a duty to give our decided influence in sustaining the Sabbath School Monthly Concert of prayer.

Why is it, that Baptists, who profess to believe in the absolute necessity of the regenerating power of the Holy Spirit, are not prompted by this belief to much greater importunity in prayer for the conversion of their children? and why do they not promptly attend the Monthly Concert of Prayer for God's blessing on the Sabbath Schools? We respectfully submit these questions to the serious consideration of all our brethren.

Resolved, That while we deem it particularly appropriate for this Convention to remind Teachers of their solemn responsibilities, we cannot forbear to solicit renewedly and earnestly the pious and persevering co-operation of parents in the important work in which we are engaged.

Under other resolutions we have made remarks appropriate here, and now only add that we have great hope in the good results which are to flow from the efforts now making by this and similar Conventions.

IMMEDIATE EMANCIPATION.

"Notwithstanding statements are somewhat contradictory, we go still for immediate emancipation; and if we could prevail with our southern fellow citizens to try it, we would do so, and deal as liberally with them, if we had the public purse at our control, as the British Government has done with her West India Colonies."

N. Y. Baptist Register.

Is this Abolitionism? We do not so understand the doctrine and duty of "Immediate Emancipation," which our brother of the N. Y. Baptist Register says he will "go for."

It was never the doctrine of English Abolitionists to hire men to do what it is their duty to do without being hired. It is, we know, the doctrine of those aristocrats of Great Britain who had "the public purse at their control," and who, sympathizing more with the oppressor than the oppressed, interposed the money power between the Gospel power and the thing whereunto God had sent it.

Whoever believes it right to hire men to leave off any vicious practice, and has the money to do it, may, if he pleases, use money, rather than truth and God's authority; but let that man be thank him, by so doing, he makes the law of God of none effect, and that he leaves the man so reformed externally, with the same vicious heart, ready, of course, to act out, if opportunity offer, the same "evil affections," in the same way or in some other way.

Will the Register tell us on what authority he may make any distinction between the sin of slaveholding and other sins? God says—"LET THE OPPRESSED GO FREE," without annexing any conditional reward.

What professed disciple of Christ dares to demur at this unconditional arrangement, and to say to the oppressor—"If you will not let the oppressed go free, unless you can be paid for the act, I will pay you?"

Hire the thief to give up his stolen goods? Hire the highway robber to restore his plunder? Hire? if you so begin, where will you stop? But are we to be told that stealing a man, a woman, a son, a daughter, is not so bad as stealing a silver dollar, or a sheep?

It is plain that whoever proposes to buy off the sinner from his sins, either knows not what he does, or intentionally sets at naught the great principles of righteousness. If the American churches are verging towards the belief that it is right to hire the vicious to reform, it is high time a loud remonstrance were lifted up against the doctrine. Else, it may shortly come to pass that no sinner will consider himself under obligation to repent and believe the gospel and to do the works meet for repentance, unless he shall be paid for it.

To every man who offers money, instead of truth, in any such case, the Holy Ghost saith—thy money perish with thee, because thou believest that the favor of God can be purchased with money.

Time was, when American Christians, and especially American Baptists, regarded money as "filthy lucre," as trash, when put in competition with the doctrine of God. It is now time that modern wisdom were rebuked, and shown to be foolishness with God, and that men be taught "the old paths" of the "broad commandment" of God, as the only safe way for their feet.

REMARKS

made by Wm. Goodell in the Young Men's Convention, held in this town last week, in support of one of the Resolutions published in our last number.

Wm. Goodell of Utica, said:—
This resolution brings forcibly to my mind the delightful consideration that the Great Refuge of the oppressed has provided an ample reservoir of means for the abolition of

slavery, and that in the course of his divine providence, these means will be, one day, employed in its effectual overthrow. We are laboring to persuade the people of the South to abolish Slavery in the Slave States, but it may be that they will turn a deaf ear to our admonitions. We ask Congress to abolish slavery in the District of Columbia and Territories, but it may be that Congress will continue to trample our petitions under foot. But we are reminded by this resolution that there is another way in which slavery may be peacefully abolished, if all other means should prove ineffectual. Only let the staple products of Slavery become contraband goods as they easily may be made to become, and Slavery is starved to death in her own den. England herself, by a single modification of her tariff, may supply herself with cotton from other portions of the globe, and thus strike a heavy blow at the root of American oppression. The abolitionist North, by voluntary abstinence from slave products might supply the lack of legislative power on our part—and when the issue is once understood to turn upon this one point, I hold it no extravagance to conceive that Old England and N. England, if they take hold of this weapon in good earnest, may settle the whole question, and secure the peaceful abolition of Slavery within twelve months. I remember that this subject was introduced at Philadelphia, in the Convention by whom the American Anti-Slavery Society was formed. Some of our friends from the manufacturing districts of New England were apprehensive that its early introduction would operate against the spread of our sentiments in that quarter, at that time. But the Alphabet of our enterprise has at length been well learned. We can now proceed to spell out words, and though I will not predict that the means I have mentioned will be employed in the overthrow of Slavery, as it once was for the overthrow of the Slave trade, yet I do say it is a means which God has put into our hands, and which we may, one day, be called upon to wield in his service.

Resolved, That the numerous deaths which have occurred among the members of our Sabbath Schools, during the past year, call loudly upon us to be faithful while the day lasts, in warning and preparing those who remain for death and the judgment.

Resolved, That the object and end of Sabbath School instruction should be to make men of perfect stature in Christ Jesus.

Resolved, That in the opinion of this Convention, correct religious impressions and opinions should be diligently instilled into the minds of the young, as a direct means for perpetuating our churches.

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Resolved, That while we deem it particularly appropriate for this Convention to remind Teachers of their solemn responsibilities, we cannot forbear to solicit renewedly and earnestly the pious and persevering co-operation of parents in the important work in which we are engaged.

CATTLE SHOW.

The Annual exhibition of the Worcester County Agricultural Society has truly become a splendid spectacle.

We shall not attempt even a general description of nature's productions, or of the works of art, presented for observation and inspection; but, taking as we do, a lively interest in every good thing which is the fruit of the voluntary labor of the farmer and mechanic, we cannot refrain from expressing the delight with which we witnessed the substantial proofs of success attending the laudable efforts of this noble Society.

Moreover, the opinion expressed on the occasion by the president, that both patriotism and individual interest forbid the emigration of the enterprising young men in search of what, in a majority of cases, turns out to be an imaginary betterment of their condition, we have long believed to be founded on incontrovertible fact, and ought to be seriously weighed by adventurers, before they tear themselves away from the unsurpassed prerogatives of a citizen of Massachusetts to plunge into a physical and moral wilderness any where. In most of the sentiments of the address by Mr. Colman, we heartily concur; especially in those relating to voluntary labor and the duty of all citizens to elevate the laborer and to render his employment both profitable and honorable.

His remarks on the good results of the License Law, if it shall be sustained, as it will be, if the temperate do their duty, were seasonable and praiseworthy.

We may remark here that it lies with New England farmers and mechanics to determine their own rank in society, and to measure the advantages which justly belong to them; and they will be unfaithful to themselves if they suffer any yoke of bondage to be imposed upon their necks. While they cultivate temperate, and, in every respect, good moral habits, they may, without pecuniary loss, increase their stock of knowledge to any desirable extent, and command the respect of all men. For this purpose a good family library ought to be in every house.

From the U. S. Gazette.

NEW LOCOMOTIVE ENGINE.

Among the interesting occurrences of our time, the construction of a Locomotive Engine in the mountains of the middle Anthracite coal field is worthy of notice. A few years since there was at Beaver Meadow mines, but a single log house, a sort of stopping place for teams crossing the mountains from the Susquehanna to the Lehigh. Now a flourishing village has sprung up, containing more than one hundred houses, exclusive of two school houses—a commodious meeting house, four stores, three taverns, a foundry, several mill shops, and a machine shop. At the latter, a new Locomotive Engine has been erected, which probably exceeds, in power of traction, any other in the United States.

This engine has six wheels, all connected and is peculiarly adapted to running upon curved and undulating rail roads, without strain. She was put on the road for regular work on the 5th instant, and drew a load of 62 cars filled with coal, over twenty miles in two and a half hours.

Weight of coal 392,869 lbs.
do cars 170,029 " 562,898

Engine with water 28,000
Tender without water 7,720
Estimate of water 4,000 40,520

603,418

A PROCLAMATION For a day of Public Thanksgiving and Praise.

Whereas, it has long been the established custom of the people of Massachusetts, toward the close of the year, to unite in public expressions of gratitude to that gracious Being, by whom the earth is moved in its orbit through the heavens, and the seasons, each with its peculiar blessings, are brought forth in their order: I do hereby, with the advice and consent of the Council, appoint THURSDAY, the 29th of November next, as a day of public thanksgiving and praise, and I do earnestly recommend that it be kept, according to the practice of our forefathers, as a day set apart for solemn religious observance, for liberal remembrance of the poor, and for the cultivation of kindly affections among kindred and friends.

The people of the Commonwealth are accordingly invited to assemble on that day, in their usual places of worship, and to unite in a heartfelt tribute of thanks to ALMIGHTY God, for his unnumbered mercies:—

Especially for that watchful Providence, which, amidst a thousand causes of dissolution, has sustained the wonderful frame-work of our being:—

For that renewed exercise of creative power, which has again called forth, from the lifeless earth, the various productions of vegetable nature, appointed for the food of man; and for the abundance which, during the past season, has crowned the labors of the husbandman:—

For the absence of pestilential diseases, and the general prevalence of health throughout the country:—

For the preservation of peace with foreign nations, and the maintenance of order and quiet in our own community:—

For the prospect of returning prosperity in the various branches of active industry:—

For the continued enjoyment of the blessings of civil freedom, of constitutional government, and of equal laws impartially administered:—

For the increasing attention given to the great cause of education:—

For the happy influence of benevolent efforts, made in the spirit of christian love, for the relief of every form of human want and suffering, the reformation of vice, and the moral improvement and elevation of the community:—

And above all, for the inestimable blessing of the gospel of our Lord and Savior Jesus Christ.

And, while we offer our ascriptions of praise to the Author of Good for these and all his mercies,—which, notwithstanding our unworthiness, are daily vouchsafed to us,—let our hearts be touched for the children of want. In no way can we so well show our thankfulness as by imitating, in our humble measure, the goodness of our Heavenly Father, and co-operating in the chosen work of divine benevolence.

Given at the Council Chamber at Boston, this twenty-eighth day of September, in the year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States the sixty-third.

EDWARD EVERETT.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN P. BIGELOW,
Secretary of the State.

God save the Commonwealth of Massachusetts.

MARRIED:

In Providence, Rev. Francis Vinton to Miss Maria Bowen Whipple.
In Boston, Mr. Micah W. Cook to Miss Sarah Fillebrown, both of Cambridgeport.

DIED:

In Pernambuco, Brazil, Capt. Thomas Raymond of Nantucket, aged 40.
In England, Baron Hume, nephew of David Hume, 82.
In Griggsville, Illinois, 20th ult. Mrs. Margaret, wife of Mr. J. L. Thompson, late of Charlestown, Mass.; and on the 24th, at the same place, Mr. Edward Trask, aged 26, children of Hon. Israel Trask of Gloucester.

In Litchfield, Conn. Mrs. Maria Tallmadge, widow of Hon. Benjamin Tallmadge.
In Nottingham, N. H. Mr. Charles Cabot, formerly of Chelsea, Vt. 25—found senseless in the morning to awake no more.

In Poland, Maine, very suddenly, of typhus fever, Rev. J. P. Harris, aged 27.
In East Brookfield, at the house of her father, Mr. Kerley Howe, Mrs. Harriet Cooper, wife of Rev. Warren Cooper, late of Winchendon, aged 27. The death of this lady we learn was remarkably peaceful and happy. Further particulars may be given hereafter.

In Charleston, S. C. Mr. Edwin Reed, aged 24, and Mr. Sullivan Glover, aged 25, natives of Boston. During the week ending 30th ult. 65 deaths in the city—by yellow fever 49.

In Warren Co. Virginia, Mrs. Martha Randolph, aged 86, widow of Governor Beverly Randolph.

In Westborough, N. Y. city, Oct. 9. Age, of 1 year and under, 40; between 1 and 2, 34; 2 and 5, 13; 5 and 10, 5; 10 and 20, 0; 20 and 30, 14; 30 and 40, 18; 40 and 50, 32; 50 and 60, 5; 60 and 70, 12; 70 and 80, 4; 80 and 100, 2; unknown, 1.

In Westborough, Sept. 16th, Mrs. Sarah Bryant, wife of Mr. Noyes Bryant, aged 44 years Oct. 8th, Christopher N. son of the above, aged 16 years. The demise of this amiable young man was an afflictive event to his numerous friends and acquaintances. He was just entering upon the verge of manhood, with high hopes, and bright prospects. He was a young man of much promise, and bid fair to become a respected and highly useful member of society. But, alas! the hand of the destroyer has been laid upon him, and that fair form and blooming countenance are now laid low in death. But his friends mourn not as those without hope. During the first part of his sickness, (which lasted about ten weeks,) he felt himself wholly unprepared to meet God in peace. But several days before his departure, his soul found peace in believing in the Saviour and he was happy in his last moments. We trust he has gone to join his departed mother, and also, his brother (who died under somewhat similar circumstances May 25th, 1837) and that all are now engaged in singing the song of redeeming love.

His remains on Wednesday were followed to the grave by his friends and relatives, borne by six of his fellow students of the Westchester M. L. High School, of which he had been for some time previous to his death a beloved member. J. E. V.

A young man named Hill was recently tied to a tree, in North Tuscaloosa, Alabama, and so unmercifully flogged for some petty offence he had committed, that he has since died of his wounds.

No less than 43 American whale ships, having oil on board to near a million and a half dollars, touched at Maui, Sandwich Islands, during the fall of 1837. What volumes does this speak for American enterprise, and in how important an attitude does it place this group of islands!

Benjamin Rathbun has been convicted of forgery, at Batavia, N. Y. and sentenced to the State Prison for five years.

BRIGHTON MARKET—Monday, Oct. 8.

At Market 650 Beef Cattle, 475 Stores, 2800 Sheep, and 425 Swine.

PRICES.—Beef Cattle.—The market to-day was quite spirited, and nearly all the beef cattle were purchased before they arrived at Brighton. We quote first quality 7.50 to 7.75; second quality 6.75 to 7; third quality, 5.75 to 6.25.

Butterfat Cattle.—We are not able to give prices to-day; several lots were sold on the hoof, without weighing.

Store.—Yearlings \$9 to \$14; two year old \$18 to \$28; three year old, \$22 to \$38.

Sheep.—Sales quick at advanced prices. We quote lots at 1.75, 1.92, 2.12, 2.25, 2.42, 2.62, 2.83, and 3.50.

Swine.—Sales quick. Several lots were sold to peddle at \$6.50 to \$7.50; at retail, \$7.50 to \$8; old hogs, 7 to 8 cents.

Erratum.—In our last week's report old hogs were reported 1-2 a cent too high.—Boston Pat.

NOTICE.

The Minutes of the Starbridge Baptist Association will be ready for delivery on Monday next, at the office of the Christian Reflector, No. 5 Goddard's Row, Worcester.

TAUNTON ASSOCIATION.

The Annual Meeting of the Taunton Baptist Association will occur on Wednesday and Thursday, the 17th and 18th days of October instant, in the Meeting House of the Baptist Church, New Bedford. Rev. Silas Hall of Attleboro', is appointed first, and Rev. Elias Slade of Somerset, second preacher.

The Missionary Sermon on Wednesday evening, is expected from Rev. Leland Howard of Newport, R. I. HENRY CLARK, Cor. Sec'y. Taunton, Oct. 1, 1838.

TO BE LET, OR SOLD.

THE Editor, having taken a house in Worcester, will let the unoccupied half of his house in the centre of Rutland; or will sell the place on easy terms.

Oct. 5, 1838.

Wanted Immediately.

AT this Office, an active, intelligent boy, of good character and habits, as an apprentice to the Printing business.

Also, a GIRL, to set types; one who has had some experience would be preferred. Good encouragement will be given to persons having the above qualifications.

Sept. 28, 1838.

PEABODY ON COVETOUSNESS.

JUST PUBLISHED, and for sale at this office, by the hundred or single copy, "The Sin of Covetousness, considered in respect to Intemperance, Indian Oppression, Slavery, &c. &c." a Sermon delivered in Worcester, April 5, 1838. By Rev. DAVID PEABODY, Pastor of the Calvinist Church.

Worcester, Oct. 5, 1838.

To the Honorable Justices of the Supreme Judicial Court, to be held at Worcester, within and for the County of Worcester, on the first Tuesday of October, A. D. 1838.

THE complaint and libel of Ruth Nichols of Spencer, in the County of Worcester, humbly sheweth; that she was married to William Nichols at Charlton, on the 23d day of April, A. D. 1805; that she has, since that time, conducted herself towards the said William as a chaste and affectionate wife; that she resided in Spencer in said County with the said William on the 8th day of February, A. D. 1835, when he wilfully and utterly deserted her and went to reside in parts to her unknown; nor has he provided for her support and maintenance in any manner since that period; nor has the said Ruth heard from the said William since his desertion. And she further represents that she has one daughter who is the child of the said William, born in lawful wedlock; and that the said William has not provided in any manner for the maintenance of said daughter since his desertion.

Whereupon she prays the Honorable Justices of the Supreme Judicial Court that the connection between herself and the said William Nichols may be dissolved, and that she may be divorced from the bonds of matrimony, and she humbly prays that sufficient alimony may be allowed her.

RUTH NICHOLS,
By her Att'y, ISAAC DAVIS.

Commonwealth of Massachusetts.

Worcester, ss. Supreme Judicial Court at Worcester, Oct. Term, 1838.

On the Libel aforesaid it is ordered by the Court, that the Libellant notify the said William Nichols to appear before the Justices of said Court at Worcester, on Monday, the fifth day of November next, at 10 o'clock, A. M. by publishing an attested copy of this Libel and the order of Court thereon, in a newspaper printed at said Worcester, three weeks successively, the first publication to be thirty days at least before said fifth day of November, that he may then and there, if he so fit, answer to said Libel, and show cause, if any he have, why the prayer thereof should not be granted.

14-31 Attest, JOS. G. KENDALL, Clerk.

MALCOM'S BIBLE DICTIONARY, EXPLAINING every important name, object, and term, in the Holy Scripture; and comprising a compendious geography, chronology, natural history, and commentary, especially adapted to the use of Bible Classes and Sunday School teachers, with forty engravings and a map. For sale by

DORR, HOWLAND, & CO.
Worcester, July 27, 1838.

SABBATH SCHOOL LESSON BOOKS. LESSONS FOR INFANT SABBATH SCHOOLS, with a plan for conducting an Infant Class. By Henry J. Howland. 8th ed. Price, 1.50 per dozen.

EASY LESSONS FOR INFANT CLASSES IN SABBATH SCHOOLS, by the author of the Infant School Manual. 3d edition. Price 1.00 per dozen.

The above books are published by the subscribers, and more than 10,000 copies have been sold. They are in use in five of the Sabbath Schools in Worcester. Superintendents and teachers, who have not seen these books, are requested to call or send for a copy to be used before the next term.

SABBATH SCHOOL SEARIES, containing all the various QUESTIONS, and furnished at Boston prices.

DORR, HOWLAND, & CO.
Worcester, July 27, 1838.



LECTURE

ON THE
DELUGE,

ILLUSTRATED BY
ILLUMINATED DIAGRAMS.

MR. NEWHALL

WOULD RESPECTFULLY GIVE NOTICE THAT HE WILL DELIVER AT

BRINLEY HALL, Worcester, THIS EVENING, Friday, Oct. 12, 1838.

A Lecture on the Deluge.

A brief exposition of some of the Theories which have been proposed on the subject will be entered into—particularly the celebrated theory of Dr. Burnet.

Some of the objections which have been raised against the Scriptural account of the Deluge will be answered, and other points than those of the Bible presented in support of the main facts.

The Lecture will also comprise observations on the Antediluvian earth, and the immense population supposed to have occupied it.—The great age to which Man attained before the Flood.—The quantity of Water required to overflow the Earth.—The Forty Days.—The sinking of the Ark.—The Flood.—The appearance of the Rainbow after the waters had abated, &c. &c.

A number of Lacustrine Deposits will be presented to illustrate different passages of the Lecture—among them, representations of: The Approach of the Flood, supported by Whiston and others to have occasioned the Deluge. Clots, The Earth in process of Formation, and The Breaching up of the Foundation of the Great Deep, according to Burnet's Theory. The Ark, its shape and construction, &c. The Flood, its extent and progress in the waters of the Deluge, with the Ark carrying aloft, &c. &c.

Lecture to commence at 7 1/2 o'clock.

Tickets 25 cents—to be had at the door, or at the BOOKSTORES. Children, half price.

It may not be improper to observe that the Lecture has been highly recommended by several of the most distinguished names in the country, and that it is a most interesting and instructive treatise on a subject of great importance.

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